

PHILOSOPHIZING AS BEING-A-HUMAN

Popova V. P., Artemenko Ya. I.

National University of Pharmacy, Kharkiv, Ukraine

popovaviktoria17@gmail.com

The **aim** of this work is to rethink the traditional understanding of philosophy as knowledge following "after physics". The main objective of the study includes making clear the existential meaning of philosophizing. Another important objective is to define the correlation between philosophizing as "generic" human activity and human existence as a phenomenon that requires being interpreted from philosophical point of view. That is why the method of existential analysis was applied to the basic philosophical texts devoted to this problem: Aristotle's "Metaphysics", M. Heidegger's "Basic Concepts of Metaphysics" and "What is It - Philosophy?".

Nowadays, philosophy is often seen just as a form of knowledge, which stands in a number of others, such as a common sense, scientific research or religious meditation. This place of philosophy in culture is largely determined by a random sense, incorporated in the term of metaphysics - literally, "what comes after physics". Perhaps it was alleged philosophical "following after science" that has given the reason for later philistine discredit of philosophical studies as insufficient, unverifiable, unsustainable, unpractical, and therefore non-binding. Philosophy is often accused of being unscientific, but it shows not so much the weakness of philosophy as a lack of understanding inherent to its critics. In order to eliminate such misunderstandings we need to disclose true content of philosophizing.

Aristotle, speaking in his "Metaphysics" of knowledge, claims that cognition is a natural need for human. Naturalness, in turn, means to philosopher, the realization of human's own destination. Thus, philosophy in the context of classical European tradition is essential human activity, contributing to the realization of its reasonableness, craving for harmony and integrity. Therefore, being-a-human involves thinking about the world as a whole. We offer a different view of these issue found in the works of existentialist Martin Heidegger: philosophizing means being-human-completely.

In his work "The Basic Concepts of Metaphysics", German thinker defines philosophizing as metaphysics that is, reasoning about Being. Such reasoning, according to Heidegger, is "an eluding into human being darkness". This image characterizes the essence of man as something that is unclarified for himself, "dark depth with no limits", place of his "ultimate solitude", "the last dispute" and

"permanent exertion embracing him completely". Consequently, philosophy as a questioning of the world is not possible without having to be "completely human".

Being-a-human, to Heidegger, has several aspects. First of all, this means the capacity for saving one's own solitude (independent and responsible self-immersed thinking) and the rejection of ready-made answers. However, a person lives as a "com-plicity", (coexistence with Others) imprinted in history and the history of thought, as well. In this sense, humanity includes to "open our ears releasing our hearing for what is told to us in tradition as an Existence of the Being". Third, to be a man, requires one's initial "matching the unity of the Being" turned into "specifically carried out behavior attitude". What does this mean? Man, according to Heidegger, does not exist as a separate fragment of the world, but coexists with it as its organically integrated element: "Accordance with the Being remains our permanent residence". On the other hand, in our daily lives, we tend to be "switched" to the empirical level of existence, where fragmental ideas, individual goals and objectives splitting the world apart appear to be determining things. That is why we are experiencing the discomfort of ignorance, incompleteness, misunderstanding, loneliness and imperfection. This longing for harmony, for the "forgotten" unity of the world Heidegger (following poet Novalis' metaphor) calls "nostalgia, human's craving to be everywhere home". Therefore, human "specifically carried out behavior attitude" should include putting the personal world picture together. The means of such kind of gathering-the-world-together should be our ratio, and its criterion is a sense of unity with the world and being "everywhere home". This is the main function of philosophy - to create a universal and objective project of the world as a unified Being.

Conclusions. Thus, the interpretation of philosophy only as a science and philosophizing exceptionally as a cognitive activity impoverishes their meaning and content. Philosophizing is an intense, work which turns a person into a carrier of universal anthropological properties. Understanding this we restore the original meaning, founded by Aristotle and transformed later into the term of metaphysics: "first philosophy". First philosophy is a meditation on ultimate entities which are primary to any "physics" or any special knowledge. And as a man is the only being unable to bear his own ignorance of the foundations of the universe as well as ignorance of his own roots, to philosophize presupposes human's implementation as a human. To realize our own incompleteness on the background of absolute Being means to be human completely.